

By the Quene,

MOst Reuerende father in God, ryght trusty, and ryght welbeloued, we grete you well. Lyke as Almyghtie God hath of his mere grace committed to vs, nerte vnder hym, the chiefe gouernement of this Realme, and the people therein: So hath he of his lyke goodnes, ordered vnder vs sundry principall ministers, to serue and assist vs in this burden. And therefore considerynge the state of this present tyme, wherein it hath pleased the most hyghest, for thamendement of vs & our people, to visite certayne places of our Realme with more contagious sicknes then lately hath ben: For remedy and mittigation thereof, we thynke it both necessary and our bounden duetie, that vniuersall prayer and fastyng be more effectually vsed in this our Realme. And vnderstandyng that you haue thought and considered vpon some good order to be prescribed therin, for the which ye require thapplication of our authoritie, for the better obseruation therof amongest our people, we do not onlye commende and allowe your good zeale therin: But do also commaunde all maner our Ministers Ecclesiasticall or Temporall, and all other our Subiectes, to execute, followe, and obey such Godly and holsome orders, as you, beyng Primate of Englande, and Metropolitane of that prouince of Yorke, vppon Godlye aduise and consideration, shall vniformely deuyse, prescribe and publyshe, for the vniuersall vsage of Prayer, Fastyng, and other good deedes, duryng the tyme of this visitation by sicknes and other troubles.

Geuen vnder our Signet, at our Manour of Richmond, the first day of August the fifth yere of our reigne.

To the moste Reuerende father in God our ryght trusty and ryght welbeloued Tharchbyshop of Yorke and Primate of Englande.

The Preface,

WE be taught by manye and sundrye examples of holye Scriptures, that vppon occasion of perticuler punythementes, afflictions, and perylles, which GOD of his moste iuste iudgement hath sometimes sent among his people, to shewe his wrath agaynste sinne, and to call his people to repentaunce, and to the redresse of theyr lyues, the godly haue ben prouoked and styred vp to more feruencie and diligence in prayer, fastyng, and almes deedes, to a more depe consideration of theyr consciences, to ponder theyr vnthankfulnes and forgetfulnes of Gods mercifull benefites towardes them, with crauyng of pardon for the tyme paste, and to aske his assistaunce for the tyme to come, to lyue more Godly, and so to be defended and delyuered from all further perylles and daungers. So king Dauid in the time of plague and pestilence which ensued vppon his vayne numbryng of the people, prayed vnto God with wonderfull feruencie, confessyng his fault, desiryng God to spare the people, and rather to turne his yre to hymwarde, who hadde chiefely offended in that transgression. The lyke was done by the vertuous kynges Iosaphat and Ezechias in theyr distresse of warres and forreyne inuasions. So dyd Iudith and Hester fall to humble prayers in lyke perylles of theyr people. So dyd Daniell in his captiuitie, and many other moe in theyr troubles. Nowe therefore callyng to minde, that GOD hath ben prouoked by vs to visite vs at this present with the plague and other greuous diseases, and partlye also with trouble of warres: It hath ben thought meete to sette forth by publique order, some occasion to excite and stirre vp all godlye people within this Realme, to pray earnestly and hartely to God, to turne away his deserued wrath from vs, and to restore vs aswell to the

healthy of our bodyes by the holsomnes of the ayre, as also to Godly and profitable peace and quietnes. And although it is euery Christian mans duetie, of his owne deuotion to pray at all tymes: yet for that the corrupt nature of man is so slouthfull and negligent in this his duetie, he hath nede by often and sundry meanes, to be stirred vp and put in remembraunce of his duetie. For the effectuall accomplyshement whereof, it is ordered and appoynted as foloweth.

Fyrst, that all Curates and Pastours, shall exhorte their parysshioners to endeuour them selues to come vnto the Church, with so many of their families as maye be spared from their necessary busynes, (hauyng yet a prudent respect in such assemblies to kepe the sicke from the whole, in places where the plague reigneth) and they to resort, not onlye on Sundayes and holydayes: but also on Wednesdayes and Frydayes, duryng the tyme of these present afflictions, exhortyng them, there reuerently and Godlye to behaue themselues, and with penitent hartes to praye vnto God to turne these plagues from vs, whiche we thorow our vnthankfulnes and synfull lyfe haue deserued.

Secondly, that the sayd Curates shall then distinctly & playnly reade the generall confession appoynted in the booke of Seruice, with the residue of the Morning prayer, vsynge for both the Lessons the Chapters hereafter folowing. That is to saye:

For the first Lesson, one of these Chapters, out of the olde Testament.

The. 2. Kinges. Cap. 24. Leuiticus 26. Deuteronom. 28. Hieremy. 18. vnto these wordes: Let vs &c. and. 22. 2. Para. Cap. 34. Esay. 1. Ezechiell. 18. & 19. Joell. 2. Abdias. 9. Jonas

Jonas the .2. and .3. Chapter together. Whiche Chapters wouldbe read orderly on Sundayes, Wednesdayes, and Frydayes.

And for the seconde Lesson, one of these Chapters, out of the newe Testament.

Mathewe.3. 6. 7. 24. 25. Luke.13. Actes.2. beginnyng at these wordes: Ye men of Israell heare these wordes. To the ende of the Chapter. &c. Rom.2.6.12.13. Galath.5. Ephesians. 4.5. 1 Tim.2. Apoca.2.

¶ The order for the Wednesdayes.

¶ On Wednesdayes (which be the dayes appoynted for generall fast, in suche fourme as shall hereafter be declared) after the Morning prayer ended, as is aforesayde, the sayde Curates and Ministers shall exhort the people assembled to geue them selues to theyr priuate prayers and meditations. For whiche purpose, a pawse shalbe made of one quarter of an houre and more, by the discretion of the sayde Curate. During which tyme, as good silence shalbe kept as may be.

That done, the Letany is to be read, in the [illegible] of the people, with the additions of prayer hereafter [illegible].

Then shall folow the ministration of the Communion, so oft as a iust number of Communicants shalbe there disposed, with a Sermon, yf it can be, to be made by suche as be authorised by the Metropolitane or Bishop of the Diocis, and they to entreate of suche matters especially as be meete for this cause of publique prayer: or els for want of suche preacher, to reade one of the Homelyes hereafter appoynted, after

the readyng of the Gospell, as hath ben accustomed. And so the Minister commendyng the people to God with thaccustomed benediction, shall dimysse them.

If there be no Communion, then on euery of the sayde Wednesdayes after the Letany, the .v. Cõmaundementes, the Epistle, Gospell, the Sermon or Homylye done: the generall vsuall prayer for the state of the whole Church shalbe read, as is set forth in the booke of Common prayer. After whiche shall folowe these two prayers:

Almightie God the foũtayne of all wysdome. &c.

And Almyghtie God which hast promysed. &c. With the accustomed benediction.

¶ The Order for Frydayes.

¶ On Frydayes shalbe onely the Morning prayer, and the Letany, with the prayers nowe appoynted to be annexed to the same.

¶ Homylyes to be read in order on Wednesdayes.

1 First, an Homyly intituled, an Homyly concerning the Justice of God in punyshyng of impenitent sinners &c. Nowe is set forth for that purpose.

2 The .ii. Homyly of the first Tome of Homylyes, entituled, of the declinyng from God.

3 The .iii. Homyly of the same Tome, entituled: An exhortation agaynst the feare of death.

4 The Homyly of Fastyng, in the seconde Tome of Homylyes.

5 The Homyly of Prayer, in the same Tome.

6 The Homyly of Almes dedes, in the same Tome.

7. The

7 The Homyly of repentaunce, in the same Tome also.

When these Homylyes are once read ouer, then to begyn agayne, and so to continue them in ordre.

After the ende of the Collect in the Letany, whiche begynneth with these wordes: We humbly beseech thee O father. &c. shall folowe this psalme, to be sayd of the Minister, with the answere of the people.

¶ The Psalme to be sayde in the Letany before one of the prayers newly appoynted. Wherof one verse to be sayde of the Minister, and an other by the people, clarke, or clarkes.

COme, let vs humble our selues, and fall downe before the Lord, with reuerence and feare. 1. Psal. 95.

For he is the Lorde our God: & we are the people of his pasture, and the sheepe of his handes. 2.

Come therefore, let vs turne agayne vnto our Lorde, for he hath smytten vs, & he shal heale vs. 3. Ose. 6. 8

Let vs repent, and turne from our wickednes: And our sinnes shalbe forgeuen vs. 4. Acte. 3.

Let vs turne, and the Lord wyll turne from his heauy wrath, and wyll pardon vs, and we shall not perysshe. 5. Jona. 3.

For we knowledge our faultes: and our sinnes be euer before vs. 6. Psal. 51.

We

7. Lament.3. we haue ſore prouoked thyne anger, O Lorde: thy wrath is wared hotte, and thy heauy diſpleaſure is ſore kyndled againſt vs.

8. Eſay.64. Thou haſt in thine indignation ſtriken vs with greuous ſickenes: and by and by we haue fallen as leaues beaten downe with a vehemente wynde.

9. Iudith.8. Iob.11. Sap.11. In deede we acknowledge, that all punyſhmentes are leſſe then our deſeruynges: But yet of thy mercy, Lord correct vs to amendement, and plague vs not to our deſtruction.

10. For thy hand is not ſhortened, that thou canſt not helpe: neyther is thy goodnes abated, that thou wylt not heare.

11. Eſay.65. Thou haſt promiſed, O Lord, that afore we crye thou wylte heare vs: whyleſt we yet ſpeake thou wilt haue mercy vpon vs.

12. For none that truſt in thee ſhalbe confounded: neyther any that call vpon thee ſhalbe deſpiſed.

13. Toby.3. Iob.5. Dtee.6. For thou art the only Lord: who woundeſt, and doeſt heale againe, who hylleſt, and reuiueſt, bryngeſt euen to hell, and bringeſt backe againe.

14. Pſal.22. Our fathers hoped in thee: they truſted in thee, and thou diddeſt deliuer them.

15. They called vpon thee, & were helped: they put theyr truſt in thee, and were not confounded.

16. Pſal.6. O Lord, rebuke vs not in thyne indignation: neyther chaſtiſe vs in thy heauy diſpleaſure.

17. Pſal.25. O remember not the ſynnes & offences of our youth: but accordyng to thy mercy thynke thou vpon vs, O Lorde, for thy goodnes.

Haue

Haue mercy vppon vs, O Lorde, for we are vexed: O Lorde heale vs, for our bones are vexed. 18.

And now in the vexation of our spirites, and the anguyshe of our soules, we remember thee, and we crye vnto thee: heare Lorde, and haue mercy. 19. Baruc.3. Jona.2.

For thyne owne sake, and for thy holy name sake: incline thyne eare, and heare, O mercifull Lorde. 20. Dani.9.

For we do not powre out our prayers before thy face, trusting in our owne righteousnes: but in thy great and manyfold mercies. 21.

Washe vs throughly from our wickednes: & clense vs from our synnes. 22.

Turne thy face frō our synnes: and put out all our misdedes. 23.

Make vs cleane hartes, O God: and renewe a ryght spirite within vs. 24.

Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercifull vnto our synnes for thy names sake. 25. Psal.79.

So we that be thy people, and sheepe of thy pasture, shall geue thee thankes for euer: and will alwayes be shewyng forth thy prayse, from generation to generation. 26.

Glorye be to the father, and to the sonne, &c. 27

As it was in the beginning, is now, and euer shalbe, &c.

¶ After this Psalme, shalbe layd by the Curate or Minister openly and with an hygh voyce, one of these three prayers folowyng. And after that, orderly the rest of the Collectes appointed in the Letany. At which tyme, the people shall deuoutly geue eare, & shall both with mynde and speache to themselues, assent to the same prayers.

A Prayer, conteynyng also a Confession of synnes. VVhich is to be sayd after the Letany, aswell upon Sundayes, as upon Wednesdayes and Fridayes.

O Almyghtye, most iuste and mercyfull God, we here acknowledge our selues moste vnworthy to lyfte vp our eyes vnto heauen, for our conscience doth accuse vs and our synnes do reproue vs. We knowe also that thou Lorde, beyng a iuste iudge, must needes punyshe thy synnes of them which transgresse thy lawe. And when we consider and examine all our whole lyfe, we fynde nothyng in our selues that deserueth any other thyng but eternall dampnation. But because thou, O Lorde, of thy vnspeakable mercye, hast commaunded vs in all our necessities to call onlye vppon thee, and hast also promised, that thou wylt heare our prayers, not for any our deserte (which is none) but for the merites of thy sonne our onlye Sauiour Jesus Christe, whom thou hast ordeined to be our only mediatour and intercessour: we laye away all confidence in man, and do flee to the throne of thy onlye mercy, by the intercession of thy onely sonne our Sauiour Jesu Christe. And fyrste of all, we do moste lament and bewayle, from the bottome of our hartes, our vnkyndnesse and vnthankfulnesse

towardes

towardes thee our Lorde, considerynge, that beſydes thole thy benefites which we enioy as thy creatures, common with all mankynde, thou haſt bellowed many and ſinguler ſpeciall benefites vpon vs, whiche we are not hable in hart to conceaue, much leſſe in wordes worthelye to expreſſe. Thou haſt called vs to the knowledge of thy Goſpell. Thou haſt releaſed vs from the harde ſeruitude of Sathan. Thou haſt delyuered vs from all horrible and execrable Idolatry, wherein we were vtterlye drowned, and haſte brought vs into the moſt cleere and comfortable lyght of thy bleſſed worde, by the whiche we are taught howe to ſerue and honour thee, and howe to lyue orderly with our neyghbours in trueth and veritie. But we moſt vnmyndfull in tymes of proſperitie of theſe thy great benefites, haue neglected thy commaundementes, haue abuſed the knowledge of thy Goſpell, and haue folowed our carnall libertie, and ſerued our owne luſtes, and throughe our ſynfull lyfe, haue not worſhypped and honored thee as we ought to haue done. And nowe, O Lorde, beyng euen compelled with thy correction, we do moſt hymbly confeſſe that we haue ſynned, and haue moſt greuouſlye offended thee by many and ſundrye wayes. And yf thou, O Lorde, wouldeſt now beyng prouoked with our diſobedience, ſo deale with vs as thou myght, & as we haue deſerued, there remaineth nothyng els to be loked for, but

vniuerſall & continuall plagues in this worlde, and hereafter eternall death and dampnation, both of our bodyes and of our ſoules. For yf we ſhoulde excuſe our ſelues, our owne conſciences wold accuſe vs before thee, and our owne diſobedience and wickednes woulde beare witneſſe againſt vs. Yea, euen thy plagues and punyſhementes which thou doſt nowe laye vppon vs in ſundry places, do teache vs to acknowledge our ſynnes. For ſeyng, O Lorde, that thou art iuſte, yea euen iuſtice it ſelfe, thou puniſheſt no people without deſerte. Yea, euen at this preſent, O Lorde, we ſee thy hande terrybly ſtretched out to plague vs, and punyſhe vs. But although thou ſhouldeſt punyſhe vs more greuouſly then thou haſt done, and for one plague ſende an hundreth, yf thou ſhouldeſt powre vppon vs all thoſe the teſtimonies of thy moſt iuſt wrath, which in tymes paſſed thou powredſt on thy owne choſen people of Iſraell: yet ſhouldeſt thou do vs no wronge, neyther coulde we denye but we had iuſtly deſerued the ſame. But yet, O mercifull lord, thou art our God, and we nothyng but duſte and aſhes: Thou art our creatour, and we the worke of thy handes: Thou art our paſtor, we are thy flocke: Thou art our redeemer, and we thy people redemed: Thou art our heauenly father, we are thy chyldren, wherefore punyſhe vs not, O Lord, in thyne anger, but chaſten vs in thy mercy. Regarde not the horror of our ſynnes, but the repentaunce

pentaunce therefor, perfyte that worke whiche thou hast begonne in vs, that the whole worlde may know that thou art our God and mercifull delyuerer. Thy people of Israell often tymes offended thee, and thou most iustly afflicted them: but as oft as they returned to thee, thou dyddest receaue them to mercy. And though their synnes were neuer so great, yet thou alwayes tourned away thy wrath from them, and the punishment prepared for them, and that for thy couenaunt sake, whiche thou made with thy seruauntes, Abraham, Isaac, and Jacob. Thou hast made the same couenaunt with vs (O heauenly father) or rather a couenaunt of more excellencie and efficacie, and that namely through the mediation of thy deare sonne Jesus Christe our Sauiour, with whose most precious bloud it pleased thee that this couenaunt shoulde be, as it were, written, sealed, and confirmed. Wherfore, O heauenly father, we now castyng away all confidence in our selues or any other creature, do flee to this most holy couenaunt & Testament, wherein our Lorde and Sauiour Jesus Christ, by offeryng hym selfe a sacrifice for vs on the crosse, hath reconciled vs to thee for euer. Lobe therfore, O mercifull God, not vppon the synnes which we continually commit: but vppon our mediatour & peacemaker Jesus Christ, that by his intercession thy wrath may be pacified, and we againe by thy fatherly countenance

relieued and comforted. Receiue vs also into thy heauenly defence, and gouerne vs by thy holye spirite, to frame in vs a newe welle of lyfe, therin to laude and magnifie thy blessed name for euer, and to lyue euery of vs accordyng to the seuerall state of lyfe whervnto thou Lorde hast ordeyned vs. And although we are vnworthy (O heauenly father) by meanes of our former foule lyfe, to craue any thyng of thee: yet because thou hast commaunded vs to praye for all men, we moste humbly here vpon our knees beseche thee, saue and defende thy holy Churche, be mercifull, O Lorde, to all common weales, Countres, Princes, and Magistrates, and especially to this our Realme, and to our moste gracious Quene and gouernour Quene Elizabeth, increase the number of Godlye Ministers, indue them with thy grace to be founde faithfull and prudent in their office, defend the Quenes Maiesties Councell, and all that be in auctoritie vnder her, or that serue in any place by her commaundement for this Realme, we commende also to thy fatherly mercy, all those that be in pouertie, sickle, imprisonment, sickines, or any other kynde of aduersitie, and namely those whom thy hande nowe hath touched with any contagious and dangerous sickines, whiche we beseche thee, O Lorde, of thy mercy (when thy blessed wyl is) to remoue from vs, and in the meane time, graunt vs grace and true repentaunce, stedfaste fayth, and con-

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ſtant pacience, that whether we lyue or dye, we maye alwayes continue thyne, and euer prayſe thy holye name, and be brought to the fruition of thy Godhead. Graunt vs theſe and all other our humble petitions (O merciful father) for thy deare ſonnes ſake Jeſus Chryſte our Lorde. Amen.

Or els in the ſteade of the other, this Prayer may be vſed, and ſo to vſe the one one daye, the other an other.

O Eternall and euerliuing GOD, moſte mercifull father, which of thy great longe ſufferyng & pacience, haſt hytherto ſuffred and borne with vs moſt miſerable offenders, who haue ſo long ſtrayed out of thy way, and broken all thy lawes and commaundementes, and haue, neyther by thy manyfolde benefites beſtowed vppon vs vnworthy and vnthankfull ſynners, nor by the voyce of thy ſeruauntes and preachers, by continuall threatnynges out of thy holye worde, hytherto ben moued, eyther as thy chyldren, of loue to returne vnto the our moſt gracious father, eyther for feare of thy iudgementes, as humble and lowelye ſeruauntes to turne from our wickednelle. And therfore, moſt rygh teous iudge, thy pacience beyng (as it were) ouercome at the laſt, with oure obſtynate vnrepentance, thou haſte

haste moste iustelye executed those thy terrible threates nowe partly vpon vs, by plaguyng vs so (with moste dreadefull and deadlye sickenesse) (with troubles of warres) (with penurye and scarsenesse of foode and victayle) whereby great multitudes of vs are daylye afflicted and consumed. We beseche thee O moste mercifull father, that in thy wrath thou wylt remember thy olde greate mercies, and to correcte vs in thy iudgementes, and not in thy iuste anger, lest we be all consumed and brought to nought. Loke not so much vpon vs as vpon our deseruinges, O moste ryghteous iudge, to take iust vengeaunce on our synnes: but rather remember thy infinite mercies, O moste mercifull father, promysed to vs by thy dearely beloued sonne our Sauiour Iesus Christe, for whose sake, and in whose name, we do earnestly and humblye craue mercye and forgeuenes of our synnes, and deliueraunce from this horrible iudgement, being thy iust punyshment and plague for the same. And as thy holy worde doth testifie, that thy people of all ages, beyng iustly plaged for their synnes, and yet in their distresse vnfeygnedly turnyng vnto thee, and crying for thy mercye, obteyned the same: So lyke wyse we, most wretched we are afflicted with grieuous & dreadfull plagues for our iniquities, praye thee, O moste mercifull father, to graunt vs thy heauenly grace, that we maye lyke wyse both truely and vnfeygnedly repent, and obteine

thy

¶ Note to praye against any of these plages as they shall touch vs.

thy mercye, and delyueraunce from the same, which we beseche thee, O father of all mercies, and God of all consolation, to graunte vs, for the same Jesus Christes sake, our onlye Sauiour, mediatour and aduocate. Amen.

This Prayer may be sayde euery thirde day.

IT had ben the best for vs, O most ryghteous Iudge, and our most mercyful father, that in our wealthes and quietnes, & in the myddest of thy manyfolde benefites continually bestowed vpon vs most vnworthy synners, we had of longe hartened to thy woorde, and turned vnto the our most louyng and gracious father, for in so doing, we had done the partes of good & obedient louyng chyldren. It had also ben well, yf at the dreadful threates out of thy holy woorde continually pronounced vnto vs by thy seruauntes our preachers, we had of feare, as corrigible seruauntes, turned from our wickednes. But alas, we haue shewed hytherto our selues towardes thee, neyther as louyng chyldren (O most mercyful father) neyther as tollerable seruauntes. O Lorde most myghtie, wherefore now we we feele thy heauye wrath. O most ryghteous Iudge, iustly punyshyng vs with greuous and deadly sickenesse and plagues, we do now confesse and acknowledge, & to our most iuste punyshement do fynde

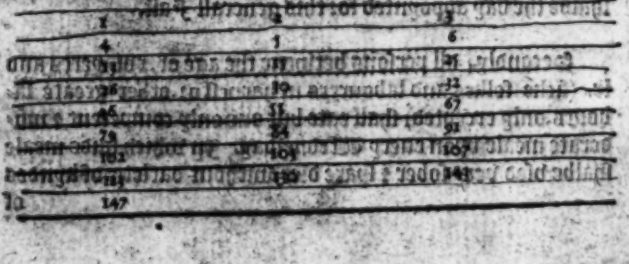
in dede, that to be moſt true, whiche we haue ſo often harde threatned to vs out of thy holy ſcriptures, the worde of thy eternall veritie: that thou arte the ſame vnchaungeable God, of the ſame iuſtice that thou wylt, & of the ſame power that thou canſt punyſhe the lyke wickednes and obſtinacie of vs impenitent ſynners in theſe dayes, as thou haſt done in all ages heretofore. But the ſame thy holy Scriptures, the word of thy trueth, do alſo teſtifie, that thy ſtrength is not whytened, but that thou canſte, neyther thy goodnes abated, but that thou wylt, helpe thoſe that in theyr diſtreſſe do flee vnto thy mercies, & that thou art the ſame God of all, ryche in mercy, towardes all that call vppon thy name, and that thou doſt not intend to deſtroy vs vtterly, but fatherly to correct vs, who haſt pitie vpon vs, euen when thou doſt ſcurge vs, as by thy ſayde holye worde, thy gracious promiſes, and the exampples of thy ſaintes in thy holy Scriptures expreſſed for our comforte, thou haſt aſſured vs. Graunt vs, O moſte mercifull father, that we fall not into the vtter moſte of all miſchiefes, to become worſe vnder thy ſcurge, but that this thy rodde, may by thy heauenlye grace, ſpedelye worke in vs the fruite and effect of true repentaunce, vnfaynedturnyng and conuerting vnto thee, & perfecte amendement of our whole lyues, that, as we through our impenitencie, do nowe moſte worthely feele thy iuſtice punyſhyng vs: ſo by this thy correctiō, we maye alſo feele the ſweete

comfort of thy mercies, graciously pardoning our synnes, & pitifully releasing these greuous punyshementes, and dreadfull plagues. This we craue at thy hand, O moste mercifull father, for thy deare sonne our Sauiour Iesus Chrystes sake. Amen.

¶ A shorte meditation to be sayde of such as be touched in affliction.

O Father, doubteles our owne wickednes do reward vs: but do thou, O Lord, according to thy name. Our oft transgressions & synnes be many. Agaynst thee haue we synned, yet art thou the comforter & helper of thy humble subiectes, in the tyme of their trouble. For thou O Lorde, art in the myddes of vs, and thy name is called vppon vs. Forsake vs not O God, forsake vs not for the merites of thy onlye sonne our Sauiour Iesus Chryst, to whom with thee and the holye ghoste, be all honor and glory. Amen.

¶ Psalmes which may be song or sayd before the begynnyng, or after the endyng of Publique Prayer.



The Order for the generall Fast.

¶ It is moste euident to them that reade the Scriptures, that both in the olde Church vnder the lawe, and in the Primitiue Churche vnder the Gospell, the people of God hath alwaies vsed generall Fastyng, both in tymes of common calamities, as Warre, Famine, Pestilence. &c. and also when any wayghtie matter, touching ỳ estate of the Church or the comon wealth, was begon or intended. And it can not be denyed, but that in this our tyme, wherein many thynges haue ben reformed according to the doctrine and examples of Gods worde and the Primitiue Church, this part for fastyng and abstinence, being alwayes in the Scripture, as a necessary companion, ioyned to feruent prayer, hath ben to muche neglected.

Wherefore, for some begynnyng of redresse herein, it hath ben thought meete to the Queenes Maiestie, that in this contagious tyme of sickines and other troubles and vnquietnes, according to the examples of the Godly kyng Iosaphat, and the kyng of Niniue, with others, a generall Fast should be ioyned with generall Prayer, throughout her whole Realme, and to be obserued of all her godly Subiectes, in maner and fourme folowyng.

2. Par. 20. Jonas. 3.

1. Fyrst, it is ordeyned, that the Wednesday of euery weke, shalbe the day appoynted for this generall Fast.

2. Secondly, all persons betweene the age of .xxi. yeres and lx. (sicke folkes and labourers in haruest or other greate labours, only excepted) shall eate but one only competent & moderate meale vpon euery Wednesday. In which saide meale shalbe vsed very sober & spare diet, without varietie of kyndes

of

of meate, dyshes, spyces, confections, or wynes, but only such as may serue for necessitie, comlynesse, and health.

Item, in that meale it shalbe indifferent to eat flesshe or fysshe, so that the quantitie be small, and no varietie or delycacie be sought. Wherein euery man hath to aunswere to God, yf he in such Godly exercyses, eyther contempne Publique order, or dissemble with God, pretendyng abstinence, and doyng nothyng lesse. 3.

Item, those that be of wealth and habilitie, ought that daye to abate and diminisshe the costlynesse and varietie of theyr fare, and encrease therwith theyr liberalitie and almes towardes the poore, that the same poore, whiche eyther in dede lacke foode, or els that whiche they haue is vnseasonable and cause of syckenes, may therby be relieued and charitably succoured, to be mainteyned in health. 4.

Last of all, this daye beyng in this maner appoynted for a daye of generall Prayer and Fastyng, ought to be bestowed by them which may forbeare from bodyly labour, in Prayer, studye, readyng or hearyng of the Scriptures, or good exhortations. &c. And when any dulnesse or werynesse shall aryse, then to be occupyed in other godly exercyses: But no parte therof to be spent in playes, pastymes, or ydlenesse, muche lesse in lewde, wicked, or wanton behauyour. 5.

When there is a Sermon, or other iust occasion: one of the Lessons may be omitted, and the shortest of the three prayers appointed in the Letany by this order may be sayde, and the longest left of.

Forasmuch as diuers Homelyes, appointed before to be read in this fourme of Common prayer, are conteined in the seconde Tome of Homelyes nowe lately sette foorth by the Quenes Maiesties authoritie: Therfore it is ordered, that the Churchwardens of euery Parishe shall prouide the same seconde Tome or booke of Homelyes with all speede, at the charges of the Parishe.

An Homyly, concerning the Iustice of God in punyshyng of impenitent synners, and of his mercyes towardes all such as in their aduersytyes doo turne vnto hym.

Appoynted to be redde in the tymes of sickenes.

THe moste ryghteous God, and the same our moste mercyfull father, abhorryng all wickednes and impietie, and delightyng in all ryghteousnesse and innocencye, and myndyng that we hys people and chyldren, shoulde herein be conformed, and become lyke to oure God and heauenly father, that we myghte be also partakers of hys inheritaunce and euerlastyng kyngdome: In his holye Scriptures, contaynyng the perfecte rule of ryghteousnes, and wrytten for our learnyng and directyon towardes hys tayhe kyngdome, both by great threatnynges doth continually feare vs from all impietie and wyckednes so displeasaunte to hym, and also by moste large and gentle promyses, like a louynge father, bathe prouoke and inuyte vs to ryghteousnes and holynesse soo acceptable vnto hym and so leadeth nothyng vnallayed, no waye bypassed, whereby he myghte saue vs from perpetuall destruction, and bryngе vs to lyfe euerlastyng. To this ende, all those threatnynges of temporall punyshmentes and plagues, wherevnto

the Scryptures be so full, are to be referred, that
Gene,12 Job,36a we for feare of temporall punyshementes, refray-
Psal,7, nynge from all vnryghteousnes, myght also escape
32,119, Esa,26c eternall payne and dampnation, whereunto it
Jer,30b Job,5,5, woulde synally bryngе vs, yf we shoulde not by re-
pentaunce turne from the same, and returne vnto
our God and moste mercifull father, who woulde
Ezek.33c 2Pe,3b not the destruction and deathe of synners, but ra-
ther that they shoulde conuert and be saued.

But when he perceaueth that neyther gentleness can wynne, vs as hys louynge chyldren, neyther feare and threatnynges can amende vs, as beyng moste stubberne and rebellious seruauntes: at the laste he performeth in dede that, whyche he hath so ofte threatned, and of fatherly sufferaunce and mercye so longe, vpon hope of amendemente, deferred, hys longanimitye and patyence beynge nowe ouercome with oure stony hardenes and obstinate impenitencie. After thys sorte, we shall synde by the holy Scriptures and hystoryes Ecclesiasticall, that he hathe dealte wyth hys people of all ages, namelye the Israelytes, whom in sun-
Leui,26 dryе other places, but especially in the .26. of Le-
Deu.28 uiticus, and .28. of Deuteronomium, aswell by fayre promyses, as by menaces, he laboureth to bryng to due obedience of his lawe, whyche is perfect ryghteousnes. If (sayth he) thou heare the voyce of the Lorde thy God, and kepe hys commaundementes, all these blessynges shall come vpon thee: Thou shalt be blessed in the Citye, and in the fielde. The seede of thy bodye, the fruite of

thy

thy earthe, the increase of thy cattell, shalbe blessed, &c. Thou shalte haue seasonable weather, Leui, 26
fruitefull grounde, victorye of thy enemyes, and
after, quiet peace in thy costes, and I wyll be thy
louyng Lorde & God, thy ayde and defender, and
thou shalte be my beloued people. But yf thou
wylte not heare the voyce of the Lorde thy God,
nor kepe hys commaundementes, but despyse hys
lawes, &c. all these curses shall come vpon thee:
Thou shalte be cursed in the Citye & in the fyelde,
thy Barne, all thy storehouses shalbe cursed, the
fruite of thy bodye, of thy cattell, & of thy grounde,
shalbe cursed, thou shalte be cursed goyng out and
commynge in, The Lorde shall sende thee famyne
and necessitye, he shall stryke thee with agues,
heates, and coldes, with pestilences, and all other
euyll nieases, yea, and with all the botches and
plagues of Egipte. He shall make heauen ouer
thee, as it were of brasse, and the earthe whyche
thou treadest on, as it were Iron. He shall sende
thee vnseasonable weather, &c. warres, and ouer-
throwe thee at thyne enemyes handes, and thy
carren shalbe a praye to the byrdes of the ayre,
and the beastes of the earthe, and there shalbe no
man to dryue them awaye: and so forth, many mo
most horryble euyls and mischiefes, wrytten at
large in those two Chapters, where ye maye see Leui, 29
howe louyngly on the one parte he promiseth to Deu, 28,
the obedient. and howe terryblye on the other
parte he threatne the the disobedyente, and howe
largely and at lengthe he prosecuteth the matter,

speciallye in the threatnynges and menaces, moste meete for the Jewes, a people euer stylle nerued and rebellious. And in dede the hole wrytynges of the prophetes, & vniuersallye of all the Scryptures, be nothinge els but lyke callynges to true obedyence, and to repentaunce, from oure transgressions by lyke promyses & threatnynges, yea, and greater also, as by promyse of lyfe euerlastyng to the faythfull obedient, and penitente, and contraryly, of euerlasting dampnation & deathe, to the stubberne, rebellous, and impenitente synners. And to prosecute thys matter, when the Jewes were monyshed, remonyshed, prayed, threatned, so ofte by so manye prophetes, and all in vayne: Dyd not the Lorde at the laste brynge vpon them all those euyls whyche he had threatened, namely famine, warre, and pestylence, as yee maye reade at large in the bookes of Judges, Kynges, and Chronacles, in the lamentatyons of Jeremy, namelye the. 1. 4. and. 5. Chapters, and in other places of the Prophetes and the olde Testament, conteyninge the descriptions of extreme famines, horrible warres and captiuities, and dreadefull plagues, whereby God punyshed and afflicted hys people, for theyr synnes and rebellyon agaynst hym, moste sharpely? Yea, and when all thys coulde not amende them, but that they waxed woorse vnder the rodde and correction: did he not at the last, which is most horryble, vtterlye destroy them, with famine, warre, & pestylence, and caryed the rest into captiuitie, and destroyed vtterly,

Jere. 20, f. 29, 1, 8.

vtterly theyr Cities and countryes, accordinge to the prophecy of Eſay, and as our ſauioure Chryſt, lykewyſe in the Goſpell foreſheweth of the myſerable deſtruction and ruyne of theyr Cities and temple, ſo horryble, that one ſtone ſhoulde not be leſte vpon another. In lyke maner, the ſame immutable GOD, proferded aforetyme wyth the Chryſtians of Aſia, Affricke, and Greece, he ſente them lyke Prophetes, learned doctours, and holy ſayntes, Saint Clement, Ignatius, Tertullian, Cipryan, Origine, Ezegorius, Baſyll, Chryſoſtome, Auguſtine, and manye moo, who oute of holy Scriptures lykewyſe warned and warned them agayne, to turne from theyr ſynnes, and to returne to God, vnto whome after, when they woulde not be warned with woords, he ſent them the ſwordes of the Gothes, Hunnes, Vandales, Saracens and Turkes, he ſente them lykewyſe ſamynes, and peſtilences, and fynally, when neyther threates nor punyſhmentes coulde amende them by thoſe natiõs, eſpecially the Saracens & Turkes, he hath either vtterly deſtroyed them, or elſe made them moſt miſerable captyues of the miſcreantes Turkes, vnder them to be in all vnſpeakeable ſlauery and miſery: and that, whiche is moſt horrible of all, where theyr forefathers worſhypped Chriſte the Sauioure of the worlde, to ſerue in his ſtrade lykthye and dampned Machomet, the deceyuer of the worlde.

Esay, 3, c.
Matth. 24.
Marke, 13.
Gothes.

Nowe to come to our times (moſt dearelye beloued in our ſauiour Chryſt) hath not GOD like-

wyse begone thys order of proceadynge wyth vs Christians of thys age? hath he not sente amonges vs hys Prophetes and preachers, who out of Gods holye worde haue continuallye called vs to repentaunce, continuallye denounced vnto vs, that he is the same immutable God, of the same iustice that he wyll, and of the same power, that he can, persecute the same wickednes and impenitency, wyth lyke punyshementes and plagues. In the whyche allo he hath vsed hys wonted clemencye, in denouncynge euilles before he brynge them vpon vs, that by speedye repentaunce we myght auoyde and escape them. And hathe he not I pray you, prosecuted the same hys proceadinges with vs allo coutinuynge in impenytencye, by sendynge vs sundrye plagues at sundrye tymes, warres, sampnes, eryles, horryble syers? And hath he not nowe at the laste, after almoste xx. yeares patience and forbearinge of vs, sent vs the pestilence, whiche of all sickenelles we moste feare and abhorre, as in deede it is to be feared? Seyng we haue so longe despysed hys iustice, requirynge oure innocencye, he can not but dysyte wyth hys iustice, punyshynge oure iniquytye, and that, he dothe more iustly execute vpon vs, then he did vpon hys people of anye tyme before vs: for that we, besydes the warnyng of his Scriptures, and preachers of his worde, by so manye examples of the punyshmentes of all former ages for lyke vyces, haue not ben amended or moued to anye repentaunce. Wherefore nowe at the laste, he hathe

sent

sent to vs, that coulde neuer in healthe by anye meanes be brought to the obedience of hym, horrible sickenes, & the dreadfull feare of death present at oure dores, & before our eyes, we that could neuer skyll of compassion towardes the miserye of others, are nowe oure selues by hys iuste iudgementes fallen into extreme misery, we that haue not visited and comforted the sicke, accordynge to Gods wyll, are nowe fallen into such sickenes, that the nearest of oure frendes refuse to visite vs, we that could neuer be brought from the loue of thys worlde, are nowe moste iustly brought in feare, sodenly to leaue and departe out of thys worlde, we that loued our wicked mammon so much, that we could not fynd in oure hartes to bestowe any part thereof vpon the releife of oure poore brethren and systers, are nowe brought in feare sodenly to lose it altogether, & oure selues also with it, by sodeu & dreadfull death of our bodyes, and for thabusyng of it, in daunger and dread to lose our soules also euerlastyngly. We that set all oure delyght in gatheryng together & heapyng of worldly mucke, in buyldyng of fayre houses, & purchasyng of landes, as though we should liue for euer, are nowe iustly put in feare of losse of lyfe, & all with it, as the short warnyng of .x. or .v. dayes, and often not many houres. All those doctrynes of the vanitye of thys transitory lyfe & worlde, set out in the Scryptures in so manye places, preached vnto vs in so manye sermons, whych we yet could neuer hytherto by hearyuge beleue, are nowe put in practise in dede,

and

and set before oure eyes, and all oure senses to see and perceaue most certaynely. Wherefore vnlesse we mowe at the last repente, I see not what tyme is left for repentaunce. It hadde ben the best in dede, as we haue bene ofte forewarned, to haue turned to oure heauenly father in tyme of quyetnes, for loue of oure father, rather than feare of the rodde, for that had bene in dede the part of louynge and godd chyldren: but not to be mended with strypes, is nowe the part not of seruauntes that be corrigible, but of indurate and desperate slaues. Let vs not (O deerelye beloued) fall into the vttermost of all mischyefes, that we shoulde be incorrigible with punyshmente also, and worse vnder the scourge, as were those stiffnecked Jewes who, when first after threatynges, and then after plagues of warre, famine, and pestilence, they remayned indurate and incorrigible: Yea lyke, as he by his holye Prophetes had threatned them, he ouerthrewe them as a highe wall downe to the grounde, and dashed them all to peces as an earthen vessell, that their ruyne myght be without helpe, and their destruction remedyelesse. Whyche most horrible mischiefe that we maye auoyde, let vs auoyde the cause thereof: contempte, obstinacie, and hardnes of hart in Gods most iust wrath and scourge nowe vsed for our correction. There is yet no cause for al this why we shoulde dyspayre or dystrust: but rather that we shoulde turne from our synnes, and returne to oure mercyfull father, cryenge pardon and deliueraunce

2, Par, 28 a
Jerem, 2, f,
and, 5, 8,
Ezech, 24,
Agge, 2,
Sopho, 3,
Prou, 1, b,
and 29, 8,
Esay, 30, f,

at

at his hand. For the declaration whereof, it shalbe shewed out of the Scryptures: Fyrst, that God doth not punyshe vs in this worlde, and sende vs theise miseryes and sickenes, of hatred to destroye vs, but of loue, mercyfully to correcte vs. And out of infinite places, it shall suffyce to rehearse a fewe notable, seruing for this purpose. And here the testimony of Job, a man both sore punyshed and most fauoured of God, hath a worthye place, who well vnderstandyng Gods goodnes & mercye, euen in hys greuous punyshementes: Blessed or happy (sayeth he) is the man whom GOD punysheth. Therefore refuse not thou the chastenyng of the almyghtye. For thoughe he make a wounde, he geueth a playster, thoughe he smyte, hys hand maketh whole agayne. He shall deliuer thee in syxe troubles, & in the seuenth there shal no euyll come vnto thee. In hunger, he shall feede thee from death, and in the warres, he shall deliuer thee from the power of the swoorde, and so forth, howe GOD in dearth and destructyon wyll helpe and saue, and howe that suche correction kepeth vs from synnynge. And agayne, in the. 36. Chapter, God by punyshynge & nourtring of men, roundeth them (as it were) in the eares, warneth them to leane of theyr wyckednes, and to amende. If they now take heede and serue him they shal weare out theyr dayes in prosperytye, and theyr yeares in prosperitie & ioy. And Toby, a man lykewyse exercysed in afflyctyons, sayth: Blessed is thy name, O God of oure fathers, who

Leuit, 26 f, 30, g. Deut, 8 b Psa, 118 Iud, 8, b.

Iob, 5, c.

Iob. 36 a

Tob, 3, c

when thou art angry, shewest mercye, & in tyme of trouble, forgeuest the synnes of them that call vpon thee. And by and by after: This maye euery one that worshippeth thee, looke for of a certayntie, that yf hys lyfe be putte to tryall, he shalbe crowned, yf he be in trouble, he shalbe deliuered, yf he be vnder correctyon, he shall come to thy mercye. For thou delyghtest not in oure destruction, for after tempest, thou sendest calme, and after mournyng and weppynge, thou bringest ioy and reioysynge, thy name O GOD of Israel be blessed for euer. And in the. 6. Chapter of Osee God saith: In their aduersitie they shall seke me and saye: Come, let vs turne agayne vnto the Lorde, for he hath smytten, and he shall heale vs, he hath wounded vs, and he shall bynde vs vp agayne. After two dayes shall he quycken vs, and the third day shal he rayse vs vp, so that we shall lyue in hys syght. Then shall we haue vnderstandyng, and indeuour our selues to knowe God.

Osee.6.a. Esay.29.

And in the third Chapter of the Prouerbes: My sonne (sayth Salomon) despyse not the chastenyng of the Lorde, neyther faynte when thou arte rebuked of hym, for whom the Lorde loueth, hym he chasteneth, yea, and delyghteth in hym, euen as a father in his owne sonne. The Apostle to the Hebrues hath the lyke most comfortable doctryne, whych he yet amplyfyeth more, saying: Ye haue forgotten the exhortation whyche speaketh vnto you as vnto chyldren: My sonne despyse not thou the chastenynge of the Lorde, neyther

Pro.3.b.

Hebr,12.b,

faynt

faynte when thou art rebuked of him, for whom the Lord loueth, him he chasteneth, yea and scourgeth euery sonne that he receaueth. If ye endure chastenyng, God offereth him selfe vnto you as vnto sonnes. What sonne is he whom the father chasteneth not? If ye be not vnder correction, wherof all are partakers, then are ye bastardes and not sonnes. Therefore, seeyng we haue had our corporall fathers correcting vs, and we gaue them reuerence: shall we not much rather be in subiection vnto the father of spirites, and lyue? And they verily for a fewe dayes nourtured vs after their owne pleasure: but he nourtureth vs for our profite, to the intent that he may minister of his holynes vnto vs. No maner chastening for the present tyme seemeth to be ioyous, but greeuous: Yet afterward it bringeth the quiet fruite of righteousnes vnto them which are exercised therby. And Christe sayth, As many as I loue, I rebuke and chasten: be zelous therefore and repent. And saint Paul declareth, that neither trouble nor perill, neither lyfe nor death, nor any other thyng, can separate vs from the loue of God. And he teacheth, that God doth punishe and correct vs in this wretched worlde, that we shoulde not be condempned with the wicked in the worlde to come, but rather by our repentaunce and obedience, be the children of God, and so made partakers of the kyngdome of heauen, through our Lorde and sauiour Iesus Christe, to whom with the father and the holy ghost be all honour and glory for euer, Amen.

Apoc. 3. b.

Rom. viii. g.

1. Cor. xi. a.

WE haue (good people) in the former part of this exhortation (concernyng our turnyng to God) opened to you of the ſeueritie and iuſtice of God, and alſo declared howe God by his great goodneſſe yet ſo tempereth his rod and puniſhment of iuſtice, that though the wicked by their obſtinacie begin their hell here in ſuch puniſhment: yet the godly by taking the rod of his iuſtice in repentaunce, haue ſuch commoditie thereof, that it beginneth not onlye chyldelie and reuerent feare to his maieſtie, but alſo ſtrongly moueth vs to an earneſt and ſtable purpoſe of lyuing more agreeablie to his honour and our duetie. Nowe the more to recount this our duetie to our Lorde God, I wyll ſecondly in a fewe wordes ſet before you ſome part of gods mer-
Deut. 4. c. cifull promiſes towarde ſuch (as with all their heart turne to him.) In the .4. of Deuteronomium where God threatneth (for our example) to bring the Iewes into all miſeries, yf they do diſobey him: ſo ſayth he agayne, If thou in thy great diſtreſſe do turne vnto the Lorde thy God, and heare his voyce, and ſeeke him, thou ſhalt finde him, yf thou ſeeke him with all thy heart & ſoule. For the Lorde thy God is a mercifull God, he wyl
Deut. 30. a. not forſake thee, nor deſtroy thee. And in the .30. Chapter of the ſame booke, If (ſayth the Lord) for thy ſinnes the curſes written in this booke do

lyght

lyght vpon thee, and thou moued with repentaunce of thy heart turne vnto the Lorde, and obey his commaundementes with all thy hearte and with al thy soule: the Lord thy God shal bring thee agayne out of captiuitie, and wyll haue compassion vpon thee: and the Lorde thy God wyll bryng thee into the lande whiche thy fathers possessed, and thou shalt enioye it, and he wyll shewe thee kyndnesse, and multiplie thee aboue thy fathers. And the Lorde thy God wyll circumcise thyne heart, and the heart of thy seede, that thou mayst loue the Lorde thy God with all thy heart, and with all thy soule, that thou mayst lyue. And the Lorde thy God wyll put all these curses vpon thine enemies, and on them that hate thee, and that persecute thee. But thou shalt turne and hearken vnto the voyce of the Lord, and do all his cõmaundementes which I commaunde thee this day, and the Lorde thy God wyll make thee plenteous in all the workes of thy handes, in the fruite of thy body, and in the fruite of thy cattel, and in the fruite of thy lande, for thy wealth. For the Lorde wyll turne againe and reioyce ouer thee to do thee all good, as he reioyced ouer thy fathers. The booke of psalmes is very plentifull of such comfortable promises. Psalm. 50. Call vpon me in the tyme of thy trouble, and I wyll deliuer thee (saith the Lorde) and thou shalt honour me. Psalm. 86. Thou Lorde art good and gracious, and of great mercie vnto all them that call vpon thee. And by and by, In the tyme of

Psal. 50. 2.

Psal. 86. 2.

my

my trouble I wyll call vpon thee, for thou hearest me. In the. 91. Psalme be large promises of Gods
Psalm. 91. a. helpe and deliueraunce, yea and that expressely from the plague and pestilence, and all other
Psalm. 145. b. euyls. Psalm. 145. The Lorde is nygh to all them that call vpon him, yea all such as call vpon him faythfully. And the Lorde by his prophete Jere-
Jere. 18. a. mie saith, If that people agaynst whom I haue thus deuised conuert from their wickednesse, I wyll repent of the plague that I deuised to bryng vpon them. Agayne, when I take in hande to builde or to plant a people or a kingdome. yf the same people do euyll before me, and heare not my voyce, I wyll repent of the good that I deuised to do for them. And in another place, Ye shall
Jere. 19. a. crye vnto me, and I shall heare you, ye shall seke me, and fynde me: yea, yf so be that you seke me with your whole heart. I wyll be founde of you (saith the Lord) and wyll deliuer you. And againe
Jere. 31. b. in another place: I hearde Ephraim that was led away captiue complayne on this maner, O Lorde thou hast corrected me, and thy chastenyng haue I receaued. Conuert thou me, and I shalbe conuerted, for thou art my Lorde God: yea alloone as thou turnest me, I shal retourne my selfe. And
Ezech. 18. c. by his prophete Ezechiel he saith, If the vngodlye wyll turne away from all his sinnes that he hath done, and kepe all my commaundementes, and do the thyng that is equall and ryght: doubtlesse he shall lyue, and not dye. As for all his sinnes that he dyd before, they shall not be thought vp-

pon,

pon, but in his ryghteousnes that he hath done he shal lyue. For haue I any pleasure in the death of a synner (sayeth the Lorde GOD) but rather that he conuerte and lyue? And shortelye after agayne: When the wycked man turneth awaye from his wyckednes that he hath done, and doth the thing which is equall and righte, he shall saue hys soule alyue. For in soo muche as he remembreth hymselfe, and turneth hym from all the vngodlynes that he hath vsed, he shall lyue and not dye. And agayne: Wherefore be conuerted, and turne you cleane from all youre wyckednes, soo shal there noo synne do the harme. Cast awaye from you al youre vngodlines that ye haue done, make you newe hartes, and a newe spirit. Wherefore wyll ye dye, O ye house of Israell? seynge I haue no pleasure in the death of hym that dyeth, (sayeth the Lord God) turne you then and ye shal lyue. And lykewyse by hys Prophete Joell: Although an horryble destruction be threatned to be at hande: yet (sayth the Lorde) turne vnto me with all youre hartes, with fastynge, weppynge, and mournyng, rent youre hartes and not youre clothes, turne you vnto the Lorde youre God, for he is gracious and mercifull, & of greate compassion, and redy to pardon wyckednes. And anone: Euery one that calleth vppon the name of the Lorde, shalbe saued. And the Lorde hym selfe testifyeth, that he hath performed these hys promyses accordyngly saying: Thou calledst vppon me in troubles, and I delyuered thee, and harde

Joel. 2. c.

Psal. 81. d.

thee

thee, what tyme as the stonme fell vppon thee. Yea, and it is so accustomed vnto GOD to helpe those that in theyr troubles flye vnto hym for succoure, that he is, as it were, by a speeyall name
Jrre. 24 a.c.16.a called in the Scryptures, the helper and refuge
2 Cor.1a in the daye of trouble, the father of mersyes, the God of all comfort, that therby we myght in oure dystresse, be ỹ more encouraged to sue to the throne of hys heauenlye grace, wherevnto oure Sauy-
Ma.11b our most louingly calleth all such as feele the burthen of aduersitie, and their symnes withal.

Nowe it remayneth for the thyrde parte, reherfall be made of certayne examples of suche as beynge in trouble, and trustynge to Gods mercyfull promyses, called vppon hym, and were deliuered. And fyrst of Dauyd, a man wonderfullye
Psal.4.a exercysed in worldelye troubles, to hys eternall
31,c,34. ab.d.77. a.86.b. health and saluation, who confessyth, that GOD
a,118.b. was euer hys helper and deliuerer when he cal-
142.a led vpon hym, in trouble, sycknes, or anye other
143.c. aduersitie, and that in verye manye places of the Psalter, a number whereof are noted in the margentes. Yea, when he was in desperate state con-
Psal,8,a cerning al worldely helpe, cryinge oute, that the
116.a. snares and sorowes of death had compassed hym rounde aboute, and that the paynes of hell hadde
2,Pet,20. come vpon hym and taken holde of hym: that he
c, woulde yet call vpon the name of the Lorde, beseechyng hym to deliuer hys soule, and that God out of hys holy temple woulde not fayle to heare, and spedely to helpe and saue hym, and notablye

and

and directly to this purpose, the same hyng Da-
uid as it is testified in the 2. booke of kynges, and 2. Reg. 24. b.
24. Chapter, when .70. thousande were in fiue
dayes slayne with the plague, for hys and theyr
synnes, makynge most humble confession of hys
offence, and earnest prayer for mercye and par-
don, obteyned the same, and the plague at Gods
commaundement sodeyly ceassed. Ezechias, and Ecc. 48. b.
the people with hym, in theyr greate dystresse,
& herbnto they were brought for theyr synnes,
called vppon the mercyfull Lorde, and he harde,
and holpe them, not remembrynge theyr synnes.
Jonas, when by dysobedyence he hadde offended Jonas. 1.
God, and was swallowed vp of a Whale: yet by
prayer he was deliuered euen oute of the belly of
hell, as he hymselfe speaketh, that none, euen in
most desperate state should distrust in gods mer-
cye and helpe. The Jewes also, euer moost stub-
bourne and rebellious agaynste God: yet when
they beyng afflicted most worthelye, dyd in theyr
distresse, call vpon the Lorde for mercy and helpe,
he harde and relieued them, as appeareth by all
the scriptures of the olde testamente: But espe-
ciallye and notably the .107. Psalme, whythe re- Psa. 107
hearseth the manyfolde rebellions of that nati- abc.
on agaynst theyr Lord and God, and the sundrye
afflictions that he therfore sent vppon them. But
euer this verse, as it were the burden of the
Psalme or songe, is often tymes amonge rehear-
sed: But thei cryed to the Lorde in theyr trouble,
and he deliuered them from theyr distresse. And

.ij.ij. In the ende of the pſalme is added, that they that
.ij.ij. the wyll well conſyder theſe examples, and there-
by vnderſtande the mercyes of the Lorde, ſhall lyke
diſtreſſe to lye therevnto. The lyke reherſall of
1.Eſd.6,d. Gods mercies ſhewed vnto them when they in
e,d, theyr troubles called vpon hym, is in the booke
of Nehemias, .ij. .2. of Eſdras, and the .9. Chap-
Gene.21,c. tey: Howe mercifully he relieued Godz Ismaell and
hys mother in theyr great diſtreſſe. What mercye
2.Par,33,c was ſhewed to wycked Manaſſes, truelye repen-
tynge. Lykewyſe to Nabuchodonoſor, turnynge
Dani,4. vnto the lorde in hys trouble. Howe graciouſlye
is the prodigall ſonne receaued of hys father in
Luke,15, hys extreme myſery, procured by hys owne lyce-
dnes. Howe mercifully he is the thiefe pardoned,
euen in the myſerable ende of hys moſte wycked
lyfe. Yea, all thoſe diſeaſes whyche the Goſpell
recordeth to be ſo miraculouſly cured by oure ſa-
uioure Chriſte, in ſuche as ſued to hym for health,
and by faythe truſted to obteine the ſame: what
be they elſe but teſtimonyes to vs of oure ſe be re-
lieke in oure greeuous ſickines, ywhich lyke faythe
Rom,10, we call to hym for helpe. For it is the ſame Lorde
of all, ryche in mercy towardes all that call vpon
hym. Neyther is hys hande ſhortened or weake-
ned, that he can not, nor hys goodneſſe abated or
diminyſhed, that he wyll not, nowe helpe hys
ſeruauntes that in theyr diſtreſſe do flye to hys
mercye and goodnes. For it is nowe alſo treue,
as it was then, when it was wrytten of the
ſheepe and penye loſte and founde agayne, & that
there

there is more ioy in heauen vpon one synner re-
penting, then vpon .99. ryghteous.

I haue more largely prosecuted thys part, for
that I thought it necessary that we shoulde be in-
structed by the doctryne of Gods worde, hys mer-
cifull promyses, and the comfortable exampies of
hys Saintes in theyr troubles: that God dothe
punyshe vs in thys wretched worlde, that we be 1. Cor. 11.
not dampned with the wicked worlde, and that he
wyll not refuse nor reiect suche, as beynge punyp-
shed for theyr synnes, do vnfaynedlye in theyr di-
strese returne vnto hym. For where oure negly-
gence in comming to him heretofore in the time of
our quietnes, myght nowe in the day of our trou-
ble come into oure myndes, to the great dysquye-
tyng of oure fearefull consciences: I thoughte it
expedient to stye re vp & erect our good hope in his
mercies in the tyme of oure troubles, by the ma-
ryelouse, moste sweete, and assured comfortes of
the holye Scriptures, wrytten for oure doctryne
and consolation, both at all tymes, and specially
in the tyme of affliction, for then is that heauen-
ly medecine moste necessarye, when oure dysease
doth most grieue & feare vs, which we should in-
doubtedlye receiue at Godes mercifull hande, to
oure eternall health, if we according to the aboue
wrytten doctrynes, promyses, and exampies, do
vnfaynedly turne to the Lorde our God in these
dayes of oure affliction. Vnfaynedlye I saye, Deu. 4, 5,
not for the tyme of affliction onelye, as Mary- and. 30, 8,
ners in the tempeste, neyther as dogges, retur- Psal. 125, d
Esay. 58, 8,

nynge agaynst the holy Goooste: but to remaine
Jer. 29. Ezech. 26 suche in healthe and securitie, as in sycknesse and
daunger we promysed to be, and all the dayes of
our lyfe hereafter, beinge delyuered from feare of
all plagues, to serue the LORD oure GOD
sincerely and contynually in al holynes & ryghte-
ousnesse acceptable to hym. Wherfore I thought
Luk. 13 good to admonyshe vs, that we do not by dissem-
blynge with God, who can not be deceaued, de-
ceaue our selues. But, that as the Lorde woulde
haue thys plague not to be an vtter destruction
vnto vs, but to be our fruitfull correction, as by
the doctryne and examples aboue rehearsed ap-
peareth: So we of this crosse myghte learn that
gayne, & gather that fruite, whyche may be helth
full vnto vs, as it was to those godlye Sayntes,
whiche were before vnder lyke correctyon and
chastisement of the Lorde. Therfore let vs learne
by this affliction to mourne for oure synnes, to
hate and forsake synne, for the whyche God dothe
thus shewe hys anger & displeasure against vs.
For when shal we mourne for oure synnes, yf not
nowe in the time of mourninge: When shall wee
hate them, yf not nowe when they soo greuously
wounde vs, and bryng vs to presente daunger of
double death both of bodye and soule, yf we flye
not frō them: When shal we forsake synne in oure
lyfe, yf we cleaue to it nowe when lyfe forsaketh,
or is most lyke to forsake vs? And yf we shall en-
ter into particularities: When wyll we forsake
ourr pryde, yf not nowe when all glorye is fading,

into

into the dust? When wyll we leaue of the enuyes
malyce, hatred, and wrathe? yf not nowe when
we are goynge to the graue, where all these thyn-
ges take an ende. When wyll we geue ouer ourre
glotterye: yf not nowe when we must forgoo the
belly and whole body also? When wyll we leaue
our fleshely lustes: yf not nowe when oure flesshe
shall turne to dust? When wyll we geue ouer the
cares of thys lyfe: yf not nowe when wee shall
ceasse to lyue? When wyll we ceasse from oure
vsurye: yf not nowe when we must loose both the
increase and the stocke wholye? When shal we
willingly geue ouer the loue of wicked mammon:
yf not nowe when we canne not holde nor vse it,
but wyll we nyll we, we must part from it? Wher-
fore eyther nowe lette vs make vs frendes of it,
who may receaue vs into the heauenlye taberna-
cles, or els there is no hope that we euer wyll.
When shal we relieue the poore in theyr neede:
yf not nowe, thereby to prouoke the Lorde to suc-
cour vs in this our great distresse? When wyl we
awake, that we slepe not in death: yf not nowe
at the poynt of death? When shall we euer truelye
remember the last times, thereby to auoide synne
yf not nowe in the last tymes themselues? And
as we ought now in affliction to flye all wycked-
nes: so oughte we to learne the loue of ryghte-
ousnes, wherevnto of long by gentlenesse GOD
hath drawen vs, and nowe by his iuste punyshe-
ment meaneth to dryue vs. Lette vs learne the
feare of God nowe punyshyng vs, whych by his

dynge: suffer wrong: and patiently herein to loke
Psa,105,b, vnto the ende of our heauenly father: for
whether we will or nyll we must bear them that
cause hym. And when wyll we learne hym lyke not
nowe when he punysheth vs? Let vs learne pa-
Roma,5,a, cience, and dynge that all vexacion in the chyldren
2,Cor,1,b, of saluacion worketh pacience, pacience tryng-
Jaco,1,a, eth tryall, tryall hope, and hope shall not suffer
2,Cor,4,b, vs to be confounded. For the ioye euen of our
troubles in this worlde patiently taken, worketh
in vs an exceadyng hygh & euerlastynge waight
of glory in the worlde to come. Let vs learne the
contempt of this wretched lyfe and wicked world,
with all the trayterynge and vncertayne ioyes, and
manyfolde and horrible euyles. For then shall
Jacob,4. we vnderstande that this lyfe is as a vapoure, as
Job. a shadowe passyng and fleyng away, as a fadyng
flowre, as a bull rysynge on the water: yf not
nowe in the decayenge, passyng, and vanysshynge
away of it. When shall we forsake this wycked
worlde: yf not nowe when it forsaketh vs? Let vs
learne the desire of heauen, & the lyfe to come,
where be both many and moste greate and cer-
teyne ioyes, myngled with no euyls, no plagues
of famyne, warre, pestylence, or other sykenes
and myseryes, wherof this wretched lyfe is full,
as we nowe by experience proue.

To conclude, let vs yeilde ouer all wycked-
Esay.58,b, nesse, now at the last, when we are in moste grea-
Dani,4,c, test daunger to geue ouer ourselues & helpynge
the nedye and poore, that the goodenesse of

.iii. sities

[illegible] accordynge to the doctrine of God, whose [illegible] mercyfull promyses made vnto vs, and after the examples set before vs with the wordes of the holye scryptures afore declared, and in infinite other places, to oure great comforte. For yf God by affliction goeth about as oure heauenlye scolemaster, to teache vs thus to flye from synne, and to folowe ryghteousnes, to contempne thys worlde, and do desyre the lyfe to come, wyth suche other Godly lessons: So we lyke hys good disciples do well learne the lesson, yf that not made muche to feare thys plague as dreadfull and horrible, but with the blessed man of God Job, to truste in hym, yea thoughe he shoulde kyll vs outryght, and pacientlye to take oure sickines as Gods good visitation and fatherlye correction, and in it quietlye and constantlye to commyt oure selues wholye to the holy wyll of oure most mercifull father, by our Sauioure Chryste, whether it be to lyfe or death, knowyng that he is the Lorde of lyfe and death, & that whether we lyue or dye, we be the Lordes, for it can not perysshe whyche is committed vnto him. In whom they that beleue, though they dye, shall lyue, and in whom all that lyue and truste faythfully in hys mercye, shall not dye eternallye,

Job,13,

Deut,31,f, Sapien,16 Rom,14, Jhon,18,b,

and

and by whom, through our Sauiour Christ, all
thinges be made, by whom we receiue the reconciliation,
& by whom we obtaine the eternall kingdome, which we
beleeue the Father our moste mercifull heauenly
Father, for the worthy merites of our Sauiour Iesus
Christ, to graunt vnto vs all, vnto whom we
ascribe with the Father and the holy ghost, one
eternall maiestie of the most glo-
rious Godhead, be all honour, glo-
rie, dominion, worship, and
power, world without ende.
Amen.

IMPRINTED AT LONDON
in Powles Churcheyard, by Richard
Iugge and Iohn Cawood Prin-
ters to the Quenes
Maiestie.
Cum Priuilegio Regiæ Maiestatis.

STC
16507